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GAMBIER OBSERVER

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CHRIST AND THE CHURCH—TRUTH AND LOVE.

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WHOLE NUMBER 485.

ORIGINAL MATTER.

CHRISTIAN MISSIONS.

NO. II.

MR. EDITOR.—

I was not long since, spending some time in a family in which a system had been put in operation which, upon a little reflection, strikes me so favorably that I cannot but take this opportunity of recommending it as an example worthy of imitation, and as calculated, if generally adopted, to work out the most happy results. In this family the mother has taken the matter into her own hands, and at the time of which I speak I believe not a month passed without bringing to the clergyman of the parish, as the results of her system, a contribution, sometimes sufficient for a month's support of a missionary: at least a month's support, as many of those self-denying men are now compelled to live. This mother has furnished herself with a small box suited for the purpose, and every sabbath evening, after the services of the day, "about the time of evening sacrifice" at the domestic altar, (what an appropriate season to remember a world deprived of the light and blessings of the gospel?) the box is passed round, and all, (not even excepting the younger children, who are not only encouraged to give, but to give *what they have in some way earned themselves*) are called upon to contribute according to their ability, and at the end of the month the amount collected is enclosed and handed over to the Pastor, to be forwarded to the Treasury. Now I confess, Sir, this plan seems to me simple, practicable, and admirably calculated, not only to accomplish the object I have before mentioned, but also what is of the utmost importance, to awaken and cherish a missionary spirit. For the occasion should always be improved, when circumstances will allow, by the reading of some interesting missionary intelligence,—by appropriate remarks from the head of the family and especially by remembering the object at the throne of grace. I confess also it commends itself to me the more strongly from the fact that its success depends upon the tender sympathies and warm-hearted benevolence of females,—of mothers. I am entirely discouraged with looking for success from appeals to the cold-hearted, appeal-hardened indifference of man, and I hail, with pleasure, any plan of benevolent effort which comes recommended by the potent charm of female influence exercised within its appropriate sphere. And could I be assured that the mothers who read your valuable paper would be persuaded to adopt the system I am recommending, I should confidently expect soon to hear the cheering intelligence from our Missionary Committees that there is money enough and to spare.

Oh then, mothers, let me entreat you, have compassion upon a perishing world. Let your love for your blessed Master, and your interest in the prosperity of his kingdom,—let your generous sympathies for the thousands who are daily dropping into a hopeless eternity,—let your love for your family,—your desire that your children may be useful—may one day be made instruments in the hands of God in building up the Redeemer's kingdom on earth—rouse you to the serious enquiry "what can I do?" and if the plan I have suggested seem to you practicable (and I see not why it may not be introduced, with most delightful and salutary influence, into every christian family) let me beg of you to adopt it at once and resolve to carry it out faithfully and perseveringly, and be assured you will not lose your reward.

G. R.

YOUNG'S NIGHT THOUGHTS.

Men seem more willing to walk amid shadows than to acquaint themselves with realities, to please themselves with the doings of an ideal world rather than acquaint themselves with the truths of the living world about them. It is in part this perversion of mind which keeps so many from familiarity with the noblest, the richest, the most elevating poem of that vigorous thinker—Young. With many, it is enough to be informed that his subject is religious, in order that they touch not the work. They believe there is something within them which thinks and shall continue to think for ever; but with any phenomena of that thinking and deathless principle they are not curious to acquaint themselves. Whence it came and whither it goes are inquiries too profound for youth—too weak for the dignity of manhood, and fit only for the soul to grapple with in the hurry and confusion of the last hour before its departure for eternity. To read the strong thoughts of Young, would take them too much to that mysterious and real world of thought and feeling within, to be agreeable to those who delight most to riot amid the bustle of the world external or to revel amid the rich and gorgeous picturing of the world of fancy.

Young conducts his readers too much behind the scenes to be pleasing to those who have a desire to be entirely under the control of the varied attractions of the dream without. He seizes with a bold and vigorous mind the scattered fragments of truth which float about society and moulds them into forms which too few are willing to gaze upon. He busies himself with truths that are strong—that are eternal—and men are startled. In poetry, many look for the beautiful and the captivating, but in Young with much that is strikingly beautiful they are made to converse with a constant

succession of sublimities. No writer with whom I am acquainted has so much of the true sublime of thought as Young. These are some of the reasons why he is not popular; but there are others. A reader of the Night Thought must proceed slowly—he must *think*. Young has brought the materials—the seeds of thought, his readers must appropriate. To read much of Young at one time overleads and confuses the mind. In the rapid way of reading which is so common, he will not even afford you amusement. This I believe to be one *very great* reason why his writings are so neglected. He always presumes upon his readers thinking for themselves. He freely admits you to his own mind with the privilege of using what you may therein find; and while doing so, he contrives to surround you with the light of eternity.

If you read Young as you may read much of the poetry of the present day, you will soon tire and put the book from you. He meant his work for immortality and has accordingly given it a dress that will not wear out. The works of fancy and reason occupy the whole empire of genius; Young would make you familiar with both. In truth, he has so inwrought the two, that you must enjoy him as a philosopher if you would relish him as a poet. To be appreciated you must dwell with him; a passing acquaintance will dazzle more than instruct. He is a good companion, for he makes a man thoughtful. Take the following as a specimen:

But why on time so lavish is my song!
On this great theme kind Nature keeps a school
To teach her sons herself. Each night we die;
Each morn are born anew: each day a life!
And shall we kill each day? If trifling kills,
Sure vice must butcher. O what heaps of slain
Cry out for vengeance on us! Time destroy'd
Is suicide, where more than blood is spilt.
Time flies, death urges, knells call, Heaven invites,
Hell threatens: all exerts: in effort all,
More than creation labors! Labors more?—
And is there in creation what amidst
This tumult universal, wing'd despatch,
And ardent energy, supinely yawns?
Man sleeps and man alone; and man whose fate,
Fate irresistible, entire, extreme,
Endless, hair-hung, breeze-shaken, o'er the gulf
A moment trembles; drops! and man, for whom
All else is an alarm—man, the sole cause
Of this surrounding storm! and yet he sleeps,
As the storm rocked to rest,—Throw years away!
Throw empires, and be blameless; moments seize,
Heaven's on their wing! a moment we may wish,
When worlds want wealth to buy.

Z.

Look on slanderers as direct enemies to civil society,—as persons without honor, honesty, or humanity. Whoever entertains you with the faults of others, designs to serve you in a similar manner.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

CHRISTIAN TRAVELS.

LETTER

FROM THE REV. JAMES MAY, TRAVELLING IN EUROPE.

Edinburgh, Oct. 3, 1839.

Dear Brethren,—Our course from Oxford was direct to Warwick, a town noted on account of its castle, a feudal remnant kept in fine repair, and the residence of the earls of Warwick. In the garden is the famous Warwick vase, (as it is called,) which was found in the ruins of Adrian's villa, near Rome. It is carved of one piece of white marble, has a capacity of one hundred and sixty-three gallons, and weighs, it is said, eight tons. The handles represent vines growing out of the sides, twined together, and spreading out around the brim in the forms of leaves and fruit. A lion's skin is carved on each side, and several heads in high relief. It is a remarkably fine specimen of ancient art. Near Warwick are the ruins of the celebrated Kenilworth Castle, famed on account of the entertainment given to Queen Elizabeth by the Earl of Leicester in 1575. It may be worth while to allude to it as a specimen of extravagant expenditure, and as an illustration of earthly pomp and vanity. A cotemporary chronicler quoted in a history of Warwickshire has the following language respecting the queen's visit:—She "was met in the park, about a slight shoot from the Brayz and first gate of the castle," by "one of the ten Sybills, cunningly clad in a pall of white sylk, who pronounced a proper poesie in English, aime and meeter," which her "majestie benignly accepted, and passed forth unto the next gate of the Brayz, which, for the length, largeness and use they now call the tylt-yard, where a porter, tall of person, and wrapt also in sylk, with a club and keiz of quantity according, had a rough speech full of passions, in meeter aptly made to the purpose." Then six trumpeters "clad in long garments of sylk, who stood upon the wall of the gate, sounded a tune of welcum." From a floating island in the pool the Lady of the Lake floated to land, and greeted her majesty with "a well-pounded meeter," showing the ancientee of the castle, and the dignity of the earls of Leicester." Over the gate of the castle, on a "table beautifully garnisht above with her highness' arms," was inscribed a Latin poem showing the tribute of gods and goddesses to her arrival. This was read by a poet "in a long ceruleous garment, with a bay garland on his head, and a skro in his hand. So passing into the inner court her majestie (that never rides but alone) thear sat down from her palfrey, was conveyed up to chamber, when, after did follo, a great peal of guns and lightening by fyr work." The festivities lasted seventeen days, with all kinds of amusements at the cost one thousand pounds sterling a day, which at that time would be many times more in value than the same sum now. "The klok bell sang not a note all the while her highness was thear; the klok stood also still withall; the hands of both the tablz stood firm and fast, allways pointing at two o'clock," the hour of banquet. The comment on all this show of vanity is that Kenilworth castle now is but a few old walls and towers clad with ivy, and standing in an open field, where sheep feed and take shelter under the old arches.

Birmingham was next in our way from Warwick. The perpetual smoke of its manufactories hangs a thick cloud over it, so that even from the nearest hills it can hardly be seen. It has an aspect of life and thrift, and contains not less than one hundred and seventy thousand inhabitants. A letter from a friend introduced me to Rev. John A. James, whose writings are well known in our country. I found him frank and hospitable, and much interested in the religious condition of America. He spoke with much kindness of the present state of religion in the pale of the Church of

England, which he thinks has been much blessed of God of late years. He preaches to a large and flourishing congregation in Birmingham. After leaving Birmingham we stopped long enough in Manchester to see specimens of its great manufactories, and feel the dullness of its dark and heavy atmosphere, charged with perpetual smoke and almost ceaseless rain. Rich merchants and manufacturers generally have their residences a few miles out of the city to be free from its dense air, for at even a few miles distance they are comparatively free from the rains which are so frequent in the city. We passed a Sunday in York, and found thus an opportunity of being at cathedral service in the famous York minster. I cannot say that I thought the beauty of the liturgy at all heightened by the recitative manner of performing it in cathedrals. Its simplicity of language and sentiment, and its dignity are most impressive when the words are uttered as from the lips of a child praying to a father in the earnest manner which is dictated by a feeling of need and dependence. On the Monday following we had time to survey the great minster, which is considered the grandest specimen of Gothic architecture in Great Britain. It has stood for centuries on the foundation of a still older building, remains of which are to be seen in the Crypt. You know that it was much injured by fire in 1829, the choir having been nearly destroyed. The fire was communicated by a fanatical madman, who affirmed that he was inspired from heaven to do the work. He hid himself behind a tomb in the church before the doors were closed in the evening, and then after having kindled the fire made his escape through one of the windows. When taken he acknowledged the whole, and pleaded a divine admonition in favour of it. It may help to illustrate the enormous expense of some of the large old Churches of England, to state that the cost of repairing the injury done to the York minster by that fire, which did not extend to one fifth of the whole building, was about three hundred thousand dollars. The whole original cost must have been several millions. It must be remembered, however, that these great sums were not laid out at once, but have been the expenditure of several generations, centuries, in some cases, passing before the building could be completed. The false religion of the dark ages burdened itself with enormous expenses, which were submitted to because supposed to purchase merit in heaven. He who gave his property for the building of vast churches, even where the accommodation of worshippers did not call for it, as he who warred in the crusades, bought thereby indulgences, and so pacified his conscience. For any other purpose than to gratify a taste for architecture, a very large portion of the space in these great cathedrals cannot be turned to any account. In the hands of Catholics they were filled with chapels or altars, at each of which masses were performed, and in processions also the great interior space was in some sense occupied. The Roman Church makes the instruction of the people in the gospel a matter of secondary importance. The office of the priest in that Church being chiefly to offer sacrifice of the mass, the houses of worship were not built to accommodate the people coming to hear the word of God, to unite as one body in prayer but were arranged with reference to the sacrifices supposed to be offered. We find in many instances one priest officiating at the great or chief altar, and another at a side chapel, or perhaps several others at as many altars in the same church at the same hour. Sometimes we have seen a priest celebrating mass at a side chapel, a group of people kneeling behind him, while other priests were at high mass by a great altar with a band of music, that in full chorus would jar the building, and deafen the whole congregation.—Churches built for the purposes of a system which embraces such peculiarities cannot be very well suited to Protestant worship. Ac-

cordingly the most inconvenient of all places of worship I have seen are the great cathedrals. To preach in them would be like preaching in a vast colouade. They are damp and chill, and can never be made comfortable by fire, for how could a building be heated in a northern climate that is four hundred feet long, two hundred and fifty wide, and ninety in height, and floored with stone. Indeed no fire is kindled in these churches. The part used for worship is the choir, or that in which the priests formerly chanted vespers, &c., which is an enclosure around the site of the great altar, including not a sixth part perhaps of the whole interior. The rest is empty space, in which perhaps thousands might promenade without jostling one another. As specimens of architecture, and as remains of past ages, these great buildings must interest every visiter, and while I speak of their unfitness as places of worship it is with no vandal spirit that would lay upon them the hands of violence. Let them stand and be carefully preserved against the waste of time, that the present and future ages may see in them illustrations of what the past have been. I need not describe particularly the York minster. Descriptions of it are within every one's reach. It is kept in good repair and its noble interior has an aspect of neatness quite in contrast with some other old churches we have seen. York is one of the oldest towns in England, having had some importance in the days of Roman power. It is said indeed that the emperor Constantine was born there. Remains of the old walls are yet to be seen, and several relics of Roman art have been dug up in the neighborhood. It is distinguished for its wealth and aristocracy.

While in Yorkshire we visited some celebrated ruins, particularly those of Rievaulx Abbey and Fountain's Abbey. The former are on the estate of Lork Feversham, called Duncombe Park. Duncombe Park itself is a princely residence distinguished for its magnificent terrace covered with grass, shorn till it looks like rich green velvet. Rievaulx Abbey dates from the time of St. Bernard, under whose auspices it was founded. The monastery was suppressed in the general dissolution by Henry VII., and since then has been gradually falling by decay. The nave and parts of side aisles yet remain, and show a most beautiful style of Gothic architecture. We have indeed seen few ruins so interesting. They stand in a valley, and in a field or meadow, and are covered with ivy. When we came near we were surprised by the sound of music, and soon perceived many voices chanting, which, when we had looked about, we found to proceed from the galleries of the Abbey. The singers were hid by the ivy and the arches, so that for some time we could not distinguish them. We learned that they were boys from a Roman Catholic school in the neighborhood, headed by their teacher, who had brought them to the ruined Abbey to exercise themselves in the place which the rites of the Catholic Church had consecrated. The monks who had chanted there ages before, were all sleeping in dust, and their building was a crumbling ruin.—Children taught to revere their memory were led to the spot to chant a requiem, it may have been, amidst the ivy that overhangs the lonely walls. The idea was pleasant, and the effect of the singing in such circumstances melancholy. But the children when their task was over skipped off in buoyant spirits without a romantic sentiment, regardless of the existing ruins or of the once existing community whose memory was to be honored.

Fountain's Abbey was a much more extensive one than that just spoken of, the ruins cover a much larger space, and are more perfect. It belonged to the same age as Rievaulx Abbey, and must have been once a very rich and powerful establishment. It fell, as all others in England did. I cannot now speak of other objects of interest in Yorkshire, such as the cathedral of the new sec of Ripon, &c.,

for my letter is becoming very long. Durham and its fine cathedral,* Newcastle, Melrose Abbey, &c. came in our way to Edinburgh, which we reached on the 1st inst.—*Epis. Rec.*
Yours, &c. J. M.

CHEEVER'S LETTERS FROM EGYPT.

Mode of living on the Nile—Contract with the Captain of our boat—Deliciousness of the Nile water—Aspects of the landscape—Employment of the peasants—Modes of irrigation.

During our return from Thebes to Cairo, I commenced one or two letters while we were floating along the Nile; and although not finished till a later period than their date, I wish to insert them here, in the course of my itinerary, that I may dwell upon some points of interest in regard to Egypt, which in my former letters were left untouched. From the valley of the Nile we may return again among the Alps, and wander through the vale of Chamouny, without much more abruptness or singularity of transition, than a traveller in the old world really experiences in roaming from sea to sea and from kingdom to kingdom. After that, I hope, passing from Munich in Southern Germany through the Tyrol mountains, and taking the fairy, dreamlike city of Venice in our way, to conduct you along the sea-port cities of Spain, and in the interior of Andalusia to set you down amidst the magnificence of the Alhambra palaces in the old Moorish capital of Grenada. The Egyptian correspondence we may resume just as I find it, inasmuch as its interest, if it possesses any, does not depend upon the time merely. You witness, in that marvellous country, the most singular contrast between time past and present; between the indelible seal stamped by the progress of thousands of years, with a unity of impression as if it had been done in a day, a seal of character and events to remain as long as the world stands, and the fitful changes now in movements, the effacing, almost daily, of one impression after another, in the character and customs of the present inhabitants. A contrast as great is forced upon the mind between the peculiar, mysterious, unchangeable, almost supernatural aspect of the valley and its river, chained between mountains and deserts, and the irregular, whimsical, incongruous, misshapen chaos of character and religion shut up within those barriers; a character and religion forced, as it were, upon the land, and in no way its natural product, in no way in keeping with its own original, remarkable, unalterable features.

On the bosom of the Nile, that mighty ancient river, the scene of some of the greatest wonders recorded in Scripture, of old turned into blood, yet always the channel of God's greatest temporal mercies to the people of this valley, I am seated in one corner of our cribbed and scanty cabin, to give you some little record of the scenes and impressions of a few weeks. They pass monotonously enough in such a voyage, when once the feeling of its novelty is over, and day and night we count the dipping of the oars, and watch the promises of the wind, and measure the furlongs of our progress, sometimes almost in despair at the lazy, tardy pace with which we float along the current. Our speed has not been at all increased by the nature of our contract with the *ryis*, or captain of the boat; the bargain having been made by the month, it was for his interest to keep us as long on the river as possible; it was extremely difficult to keep even one sail hoisted; if the winds blew strong, the *ryis* asserted it would "break the boat," if it blew softly the sail would do no good,—and thus, with the exception of the few first days of our voyage, our sails might as well have been stretched upon the Pasha's windmills, and we were drag-

ged along by the boatmen at a much slower pace than either of us could have walked. Our contract, written in Arabic, was to the following effect, viz. The party have hired the boat for eleven hundred piasters a month, and have paid for one month beforehand. The boat is to have nine men, and if any of them run away, the *ryis* is bound to get others in their place. The boat is to go by night as well as by day if there be wind: it shall go when we say go, and stop when we say stop. The boat is not to lie by at night, except at places where watchmen are to be found. The *ryis* and his men are bound to serve us with a perfect service in all things. One would think this might have secured us, but the *ryis* proved a bad man, and the contract was of little more utility than an empty palm leaf.

Our boat was of the class called *dahbeeh* or *dahabeeh*, having two masts, with large lateen triangular sails, and a cabin so lofty that a man can almost stand in it erect. In general they are only intended to sit in *a la Turque*, and are so low that it is almost necessary to enter on all fours; ours was of an unusual height, and broad and long enough to admit of three narrow mattresses laid side by side upon the floor. Thus we slept, and by day turned up our beds to form a sort of *divan* to recline upon or sit and read. Our table was spread on the floor before us, and with a daily supply of fresh milk, eggs, and butter, from the villages as we passed along, we lived well, though we killed no sheep, nor made any havoc among the Egyptian poultry. The water of the Nile we found, as all travellers do, delicious; there is no river in the world whose waters are at once so healthful and so sweet, perhaps not even a fountain that is more so; all the springs of Saratoga combined into one by an eclectic philosophy of their component elements could not afford a draught more refreshing. It is quite as sweet drunk with its mud as when filtered, but so used it has a medicinal property of which a stranger needs to beware—the Congress spring, perhaps, without its tonic.

The affection of the Egyptians to their native river is like that of children to a parent; though not, as of old, an idolatrous fondness. In the reign of the spirit of ancient mythology the deification of the Nile might seem to have had some inducement in the utility and majesty of its mighty current, were not the worship of the monsters it conceals and nourishes in its bosom a proof that human depravity needs no such exciting cause, no such semblance of reason for its freaks of degradation. You are perhaps aware that the Arabs to this day call this river *el Bahr*, the sea, a term by which it is referred to in the Scriptures. "Her rampart was the sea, and her wall was from the sea" says the prophet Nahum, speaking of Thebes, a mode of designation which may have originated in the aspect of its waters during a high inundation, giving to them the appearance of a sea rather than a river. Some travellers have spoken of the waters of the Nile as abounding in frogs and tadpoles; there are no such creatures to be seen now, though when the water is at its lowest in the spring, they may perhaps be generated in abundance.—When I arrived at Alexandria in April, I found the surface of the canal, for some distance from its close, covered with a green slime, attributable partly to the lowness of the water, yet even then, the water of the canal, on being filtered, was the sweetest in the world. Our steamer from Alexandria was supplied with it during the voyage to Candia, and such delicious water I never expect again to taste at sea.

The color of the Nile is precisely like that of the Guadalquivir in Spain, a mud color, rather light than dark. Dipped up in a tumbler, it is simply turbid, but not muddy in its appearance, looking rather like a tumbler of the milk of the cocoa-nut, though if it stands even a few seconds, a muddy deposit of the sediment commences in the bottom of the vessel. The river at present is about half gone down

from its inundation, the water being at the lowest in April and May. It begins to rise in June, is at its highest in September, and begins to decline at the end of that month, going down nearly half by the middle of November, and continuing to decrease slowly. During the inundation the Nile rises in Upper Egypt from thirty to thirty-five feet, and at Cairo twenty-three feet, while in the broad northern part of the Delta, where the river is spread into branches and canals, the rise is only about four feet. Up as far as Cairo we found the banks of the river of such height, or perhaps I should say, its waters at such a level beneath the banks, as effectually to prevent any view of the country from the deck of the boat; the shore sometimes descending perpendicularly to the water a height of fifteen feet, sometimes presenting a gradual muddy slope, and in some places a large surface of black greasy mud, which the sun had already baked and split into a singular polygonal mosaic, the cracks going down several feet, though the soil still retained its appearance, and feeling of moisture and richness. The mud of the Nile seems more like soap or tallow in its consistency, than like common earth, nor does it speedily lose its moisture on exposure to the sun.

The perpetual level of the country gives to the landscape of Egypt a monotonous aspect, in those parts where there are no mountains to break and animate the view. No upland slopes no grassy towers, nor undulating hills, such as strike the eye in sailing up the rivers in New England, are ever to be seen in this peculiar valley; but an unvaried reach of land on either side as level as the sea, and sometimes, in lower Egypt, especially, as destitute of vegetation. Wide regions seem to be left totally uncultivated, and where the industry of man does assist the richness of the soil, the aspect of the country is bare and unsightly; for here there is no green sward like the grassy turf of England and America, no spontaneous carpet of verdure covering the ground; a growth of dry spiky grass, springing up in bunches or turfs, and extending like a desolate moor, is the nearest approach to it. The same land, if cultivated, would be one wide and verdant meadow, such as sometimes in upper Egypt, we found spread out as far as the eye could reach from a mountain summit many hundred feet high. The monotony and barrenness of the landscape in lower Egypt is relieved by the beauty of the groves of palm so abundantly scattered both through the upper and lower divisions of the country. At intervals they fringe the river, and rise above the plain like green tufted oases amidst barren tracts, redeeming the land from its nakedness, and giving the whole scene an aspect of oriental beauty. Nothing but industrious cultivation is needed to make the whole valley of Egypt externally an Eden: when the Sun of Righteousness shines upon it, and the dews of Divine Grace have visited the hearts of its inhabitants, it will be every way as the garden of the Lord. At present the scenes of human degradation which it every where presents would make it painful to pass through, even if the land were all a lovely paradise.

Most of the men, except when we entered a village, we found employed in the irrigation of the land by means of a simple but laborious machine called the *shadoof*, composed of two upright posts of the trunks of the palm, or of bunches of reeds tied together, and stuck in the ground about five feet apart, to support a horizontal cross beam or stick about seven feet from the ground. To this is attached a long lever, with a water bucket at one end made out of palm-leaf matting, and dependent by a long rope over the well; then a weight of stones or sand is fastened at the other end to help draw up the water, just as the well-poles in our country are sometimes rudely managed. With this machine they dip the water from the river, and empty it into a canal a few feet above, when it is raised by another similar machine a

* In the cathedral at Durham is the tomb of the ecclesiastical historian, "the venerable Bede," who was born in that part of England. The monument bears the following inscription:—"Hac sunt infossa, Beda venerabilis ossa."

few feet higher, and soon by as many repetitions as are necessary. When the water is low, four or five of these *shadoofs* in some places are requisite, with four or five laborers to be occupied all day in drawing up the water. Another machine, just such as is used in Spain, and was probably introduced into that country by the Arabs, is also common, a well being dug near the river's bank to the depth of the water's level, and a water wheel with lines of buckets descending into the well, being there kept in motion either by men or cattle. At the *shadoof* the peasants stand and work almost naked, but we often admired the symmetry of their forms, and the regularity of their features. The peasantry of Egypt, though of rather small stature, are a well-formed, muscular race of men, with all their ignorance and degradation. We have sometimes seen children, too, that if washed and robed in fine white linen, and laid in an ark of bulrushes among the flags, would make as interesting a spectacle as Moses did of old in the sight of Pharaoh's daughter.

We found the Egyptians generally with scanty beards, which they sometimes cultivate and sometimes not, the practice of wearing long beards being by no means so universal as formerly in the East. Universally they shave the head, with the exception of a tuft of hair on the top, which looks like a dark tassel fastened to the smooth skull. Hence the necessity of the red caps so universally worn. They leave this solitary lock for their good angel to take hold upon after death.

In its external appearance, Upper Egypt is far more picturesque than Lower Egypt. The mountains constitute an agreeably variety in the scenery, of which the region for some distance above Cairo is entirely destitute. The cloudless skies of Egypt are not always cloudless; one evening towards sunset, at Thebes, we beheld them gathered in the western horizon in dark masses like the thunder clouds of the North. Some evenings coming down from Thebes, the sunsets have been lovely beyond expression. Yet the features of the scenery and the sources of its beauty were very simple; the river, as smooth as a mirror: the tall and tufted forms of the palms, mingled with the foliage of the acacias, that fringe the banks, reflected in the water with a tremulous undulating shadow, darker every moment in the twilight; the depth of coloring in that long line of western sky, glowing with golden light and deepening each instant in its hues by contrast with the rapidly increasing darkness in the foreground; the lustre of the evening star, like a young moon in its brightness; the groves of palm illuminated in the distance against the purple horizon, and our boat floating along the stream, with us, the spectators of this lovely scene, looking forth, as it were, into a western heaven of glory, from behind the dividing space where the darkness bordered on the light. The rising of the moon is indescribably beautiful upon this river.

A man's impression of Egyptian scenery must vary greatly with the season during which he beholds it. At one time it is a sea, with floating villages and islands; at another, a scene of verdant vegetation, where the reaper treads upon the heel of the sower. The Caliph Omar, we are told by Gibbon, requested that his lieutenant would place before his eyes the realms of Pharaoh and the Amalekites; and the answer exhibits a lively and not unfaithful picture, of that singular country. "O Commander of the Faithful, Egypt is a compound of black earth and green plants, between a pulverized mountain and a red sand. The distance from Syene to the sea is a month's journey for a horseman. Along the valley descends a river, on which the blessing of the Most High reposes both in the evening and morning, and which rises and falls with the revolutions of the sun and moon. When the annual dispensation of Providence unlocks the springs and fountains to nourish the earth, the Nile rolls his swelling and sounding waters

through the realm of Egypt; the fields are overspread by the salutary flood; and the villagers communicate with each other in their painted barks. The retreat of the inundation deposits a fertilizing mud for the reception of the various seeds; the crowds of husbandmen who blacken the land may be compared to a swarm of industrious ants; and their native indolence is quickened by the lash of the task-master and the promise of the flowers and fruits of a plentiful increase. Their hope is seldom deceived; but the riches which they extract from the wheat, the barley, and the rice, the legumes, the fruit trees, and the cattle, are unequally shared between those who labor and those who possess. According to the vicissitudes of the seasons, the face of the country is adorned with a silver wave, a verdant emerald, and the deep yellow of a golden harvest."

Yours truly,

G. B. C.

OBSERVER AND JOURNAL.

THE PULPIT, THE PEN, AND THE PRESS.

GAMBIER, SATURDAY, APRIL 4, 1840.

INDIAN MISSIONS.—We request those who are skeptical as to the conversion of the Indian Tribes, to weigh well the evidence of success of the Missionaries of the Church of England, embodied in the following extract from a late number of an English Missionary publication which has just reached us.

"The labors of the Missionaries have been significantly blessed in this inclement climate. Those devoted men, Messrs. Jones and Cockran, have had to contend not only against the evils and corruptions of the natural heart, as manifested in hostility to the Gospel, among the Indians, but they have also suffered from extremes of cold in winter and heat in summer. Mr. Cockran tells us, that when he goes in the winter to preach at a distant station the cold is frequently so severe, that he is almost frozen before he arrives at his journey's end; and in the church itself the breath of the congregation freezes on the roof of the building, and the hoar-frost gathers on his Bible and Prayer Book. The Indians also, like all other nations who have ever led a savage life, are very indolent, and exceedingly loth to adopt those active and industrious habits which the Gospel so plainly enjoins. Yet, in spite of all obstacles, much has been accomplished, as the following extracts from a letter of Mr. Cockran, dated August 2, 1839, abundantly prove:—"

"*Comprehensive sketch of past success.*—When we entered the Red River, it was considered the most important station for labors of a benevolent nature which the country presented. If it were really so then, it is much more so now. Since the entrance of Mr. West, in the year 1820, 2310 have been baptized. These are all conforming to the Christian Religion, so far as I have ever seen imperfect mortals conform to it.

"The Indians of the Indian Settlement have accumulated a large portion of valuable property. We have also two school-rooms, and dwelling-houses for school-masters. Our schools are as regularly attended by children as the circumstances of the parents will permit. We have a church, and a regular congregation of upwards of 200 persons. We have a windmill to grind the produce of their farm, so that the Indians enjoy the full benefit of their industry. There are attached to the Mission House ten acres of cultivated land, and ten head of cattle. Thus we have made an advance in civilization and evangelization, which it would require the expenditure of 1000*l.* to effect in any other station in Rupert's Land. I was told by a gentleman who was well acquainted with the difficulties which oppose civilization, on walking

through the Indian Settlement, 'When Lord Selkirk had spent 70 000*l.*, he could not show as many marks of civilization as I meet with here.' This I believed to be a fact, from my own observation.

"When I first commenced at the Indian Settlement, I required six bushels of flour per week to support the few children who were in school. Every night, as the quart of flour was dealt out, the school-master delivered an oration on the advantages of cultivating the ground, and making it produce such excellent food. In a short time the innate prejudice of the hunter began to give way in their young minds, and many of the stronger ones became willing to assist in our agricultural operations. After two or three years' indulgence, the children began to wish to distinguish themselves in the different occupations of agriculture, and the parents ceased to censure us for calling upon them to labor. Before, they would often say, 'We sent you our sons that you might teach them to say prayers; but you are making slaves of them: we will take them away if you ask them to do any thing but say prayers.' When the children began to be attached to farming, to the boys that were most industrious I distributed my calves, which became their own property on taking the trouble of mowing hay for them, and feeding them in the winter. If they were cow calves, the women and children were soon drawn to them for milk when other resources failed. If they were oxen, the boys were working with them early and late, to teach them to haul a sledge, convey home fuel, or go on a journey for fish, &c."

"*Present state of the Mission.*—Our schools continue to be well attended. Our congregations are as large as formerly, and we are waiting with patience for an increase of laborers to strengthen our hands. I should have written more largely upon this point, but the weather is so oppressively hot, and my ministerial duties so laborious, that I have scarcely a thought left for the encouragement of any friends on the other side of the Atlantic. However, thirty-six Communicants have been added to our number; i. e. five at the Upper Church, nineteen at the Rapids, and twelve at the Indian Settlement. A hundred and ten have been initiated into the Church, by baptism; twenty-seven couples married; and eleven persons buried. This shows that the ordinances of the House of God are still continuing to excite the same lively interest in the bosoms of our Christian friends which they have done on former occasions."

He thus pathetically appeals to the Society For the Propagation of the Gospel on behalf of the existing Churches, showing the need of Ordained Ministers.

"Your predecessors sent the Gospel here before it was desired by the people. They hated the light, and despised your Messengers. A protracted reign of hatred and prejudice has worn out the patience and strength of your servants.—Through a long night of gloom the Word has been preached, in season and out of season: a desire to become wise unto eternal life has been excited: Churches have been built; congregations have been gathered. I ask, Can you expect a blessing on any of your new Churches, which may hereafter be built, if you allow those that have been already filled with Christians, and consecrated to God, to stand lifting their spires to heaven as witnesses against your want of zeal to publish in them the name of Christ? Not find a man out of our many thousands who minister at the altar? Speak not of it, my Brother, or our enemies will cry out that we are that Church which so richly deserves to be denuded. But think of it when alone with Him, who can of stones raise up children to Abraham, and who shall of carnal men make evangelists unto Christ."

MEETING OF THE BOARD OF TRUSTEES.—At the recent meeting of the Board of Trustees of the Theological Seminary of the Diocese of Ohio, the amendments of the constitution passed at the last Convention at Steubenville, having previously re-

ceived the consent of the Bishops, were unanimously confirmed. The Board deferred for the present, proceeding to organize the College according to the change of the constitution—the times not warranting any additional expense.

LETTER FROM MR. WINSLOW.—The subjoined extract from a letter of the Rev. M. Winslow of the Madras Mission of the American Board, will interest many of our readers. The letter bears date Madras Sept. 25, 1839, is addressed to the Rev. W. Halleck, of New York.

The number of children connected with the mission schools in the Tamul and Telooogo parts of Southern India, can be scarcely less than 40 000 of whom about 10 000 perhaps can read plain Tracts more or less intelligibly. Many of these need to be supplied with books or small volumes as well as single Tracts, and to have them renewed from time to time. There are also adult readers among the Tamulians and Telooogo people estimating the whole population of both at 15,000,000, and allowing that one in a hundred can read well, 150 000 who, as far as access can be had to them, are to be supplied. As affording facilities for access to the people at large and creating a demand for Tracts all around them, there are about 40 mission stations and 70 missionaries with many native assistants. With the exception of a few Tracts printed at Nagercoil in Tamul, and fewer still at Bellary in Telooogo, all the above are dependent on the Madras and Jaffna Tract Societies for nearly their entire supply of books except the Scriptures. The greater part naturally look to Madras, yet the usual income of the Tract and Book Society is only about \$1 500 annually in money, and not far from twice that sum in paper from England. Its resources, therefore, are altogether inadequate to supply the demand, and special or other appeals do but little to increase them. The multitude of benevolent objects which here claim the attention of such as are religiously disposed, is so great that the Tract Society cannot well have a very large place in their contributions. The aid of your Society in the work is therefore most urgently needed. There is no other quarter to which famishing thousands can look for the bread of life.

As to our own operations, we have published a little volume consisting of the Blind Way, (four parts) Good Advice, (Good Council, of the Jaffna Series,) and Heavenly Way, 15 000 copies—of the Essence of Wisdom, and means of Bliss, each 5,000, and we now have in press another edition of Blind Way, &c. 20,000 copies, to be stitched as before. Those already printed have been mostly distributed by Dr. Scudder, in his tours at a distance in the country, but 2,000 of the stitched volume have been sent to Madras, and some given away in Madras. They are in great demand. We need a large number for distribution here, and shall receive a part of those now printing for that purpose. It is evidently better at present to expend a considerable part of our funds in circulating small volumes, which the people will prize and keep, rather than in single Tracts; though there must be a due proportion of the latter also.

Not only is there a very great desire to obtain the little volume above mentioned, in every place where it is at all known, but pleasing instances of its usefulness, and that of other Tracts, have come to our knowledge. Some of these are given in a journal of Dr. Scudder's forwarded to you, containing communications from the Rev. Mr. Nimmo, of Coimbatum. The young man at Royapontum, whom I formerly mentioned as brought first to serious inquiry by means of a Tract, and who was received to the Church almost two years ago, continues to appear well, and has become a zealous Tract distributor and promoter of the cause of temperance among the natives. He was married a year ago to one of the girls in the school at Oodoville, who proves useful here in many respects. They are stationed at Chintadrepattai.

The Examining Committee here have just accepted a forcible Tract in Telooogo on Idolatry,

written by Poorchutun, the convert from heathenism who, several years ago, by means of a Tract was brought to a knowledge of the truth, and travelled from Visagapatam to Poree, 300 miles, to obtain baptism. He is now a most zealous and able advocate of christianity among the Telooogos at the north. We cannot however report many cases of evident conversion from the reading of Tracts alone, as the good is, as yet, mostly preparatory, or so combined with that from other causes, like the mingling rivulets which form a fertilizing river, that it cannot be separately distinguished. But Tracts are not on that account the less useful; indeed the general benefit is by far the most important. Their value in the present state of missionary operations in India, and especially in this part of India, can hardly be over-estimated. There is a famine for the bread of life, and there seems no way of so fully meeting the demand as by giving portions of it in religious Tracts. The Bible, or parts of it, will follow or accompany the Tracts, but not in sufficient abundance for every one to have more than a little.

We must therefore appeal earnestly to your Society for continued aid while we thank you most sincerely for your former very liberal grants.—There is a nation to be supplied—a population like that of the United States. They are certainly not equally prepared to receive books, as few comparatively will prize or even read them. But on the other hand their necessities are on that account the greater, for their ignorance is almost complete. With regard to the mass of the people every thing is yet to be done. They have scarcely a book which they read with understanding, or which, if they did understand, would contribute any thing to their small stock of useful knowledge. In some measure, therefore, even a literature is to be created. But this is secondary.

All religious knowledge is to be communicated to minds entirely in the dark—no one in a christian land can well understand how dark. While teachers, then, are few, what numbers of books, and of what various kinds are needed to scatter light in the midst of this darkness.

DIOCESE OF NEW YORK.—The Bishop of this diocese on Sunday the 8th A. M., confirmed sixty-four persons in the place of worship now occupied by the congregation of the Church of the Ascension in the city, and in the afternoon of the same day confirmed fifty-two in St. Bartholomew's Church.

Thursday, March 19, Bishop E. T. Onderdonk, laid the corner stone of the Church of Ascension at the corner of Fifth Avenue and Tenth-street, the former parish Church, in Canal-street, having been destroyed by fire. The address on the occasion was delivered by the Rector, the Rev. Manton Eastburn, D. D.

Notwithstanding the inclemency of the weather, a fitting interest in the occasion was manifested by a good lay-attendance, and by the presence of the following clergy:—the Rev. James D. Carder, the Rev. Benjamin I. Haight, the Rev. Charles Jones, the Rev. Jesse Pound, and the Rev. Joseph H. Price.

Third Sunday in Lent, March 22, confirmed fifty-six in St. Clement's Church.—N. Y. Churchman.

On Sunday morning, the 22d inst., Bishop H. U. Onderdonk confirmed one hundred and thirty persons in Trinity Church, Southwark; and in the afternoon twenty-one in St. John's Church, Northern Liberties.

FREE EPISCOPAL CHURCH IN BOSTON.—The subject was agitated last year, and a movement was made which seemed to ensure its speedy accomplishment. The sum intended to be raised was \$7000, and of this nearly \$6000 were subscribed

or pledged by the four parishes of Christ Church, Grace Church, Trinity, and St. Paul's. A public meeting was held, and a committee appointed to obtain subscriptions to complete the amount required, with instructions to report at an adjourned meeting. That committee has not yet been heard from.

The receipts of the Christian Knowledge Society, for the year ending April 1838 (the reports are not published till the year following that whose events they record) were £33 090 sterling, and the expenditures about £2000 more: about £377,000. The distribution of books, besides large grants of money for building Churches, &c., consisted in the same year of 95 640 Bibles, 87,496 New Testaments, 191,723 Common Prayer Books, 10,609 Psalters, 145,479 other bound books, and 2,222,652 Tracts.

The expenditures of the Society for the Propagation of the Gospel, for 1838 were nearly £50,000 sterling—about \$246,000. A parliamentary grant of upwards of £16,000 formerly enjoyed by this society having been withheld for several years has much impeded the usefulness of the society, whose operations are not only missionary, but engaged in establishing and sustaining schools. As an instance—the Bishop of Calcutta states that in the neighborhood of that city there were 11,000 natives under catechetical instruction.—*Utica Gospel Messenger.*

At an ordination held in the Cathedral Church, Chester, the Bishop of Chester admitted fifteen persons to the holy order of Deacons and twenty-eight to Priest's orders.

In the number ordained Deacons, we see the name of Samuel Warren, L. L. D. who has been for many years a prominent and useful minister in the Wesleyan Methodist Society. He has commenced his labors in the Church as a curate in the populous town of Manchester, where we believe a large edifice is in the course of erection for his permanent occupancy.

That most ancient and beautiful pile of Gothic architecture, St. Helen's Church, situated in Great St. Helen's, Bishopsgate Within, was opened on Sunday evening last, at half-past six, most splendidly lighted with gas. The effect of the subdued dazzling brilliancy of the light, from the glasses being ground, on the very antique and magnificent monuments, of which this Church abounds, many of them more than 600 years old, was most sublime and beautiful. The worthy and much esteemed vicar, the Rev. Charles Mackenzie, Head Master of St. Olave's Grammar School, preached a sermon to a crowded congregation.—*English paper.*

CALENDAR.

APRIL.

5. 5th Sunday in Lent.
12. Sunday before Easter.
13. Monday before Easter.
14. Tuesday before Easter.
15. Wednesday before Easter.
16. Thursday before Easter.
17. Good Friday.
18. Easter Even.
19. Easter day.
20. Monday in Easter Week.
21. Tuesday in Easter Week.
25. St. Mark.
26. 1st Sunday after Easter.

EDUCATION.

RIGHT AND WRONG MOTIVES IN EDUCATION.

BY DR. WYATT.

Christian education also is studious to present right motives of action. No fact is more universally admitted, than that there is in extreme youth a susceptibility of receiving the most lasting impressions. And yet a vast majority of men act towards their children, on totally opposite principles. And the motives which are suggested to govern a child's conduct, and the impressions thus cherished, if carried into a future period of life, are such as would create the strongest resistance to the spirit of the gospel. The wildest reveries of the imagination, superstitious notions having no warrant or correspondence in any thing known to them, take a powerful hold upon the imagination of children. Why may not right notions of God, the Saviour, and an universal Providence; of an admonishing Spirit; of an omnipresent Judge; of death, which more frequently overtakes infancy than manhood; of a future state, throughout whose hidden chambers of joy or of sorrow, the imagination may rove, without fear of surpassing the things prepared for us: why may not these be employed habitually and familiarly in forming the youthful character? Look for a moment at the nature of the three great means of excitement, resorted to in the prevailing systems of education.

First, there are rewards and punishments; which, brought in as subsidiary to the influence of Christian motives, and as the sanctions of Christian principle, are always important, sometimes indispensable. But when the duty is to be performed, and the evil to be suppressed, merely because reward follows the one, and pain the other, the tendency of the whole must be to create a groveling, selfish character, acted upon by no noble aims, but making the present gratification of sense and self, the great criterion of right and wrong.

Then follows emulation, which, I have already said, is cherished with the greatest assiduity, and yet (if it be not paradoxical) is indolently relied upon, as the greatest spring to regulate the whole scheme. And what are the true ingredients of emulation, as it acts upon a heart not yet purified and elevated by the spirit of Christianity? They are, a malicious satisfaction in the defeat and humiliation of a competitor, combined with pride and vanity, on account of one's own greater merit and success. We may imagine that the bosom of perfect beings might swell with desire to utter the noblest song of praise, to be penetrated with the most profound abasement in its adoration, and to rival the rest of the sacred throng in the warmth of its love, and the zeal of its service. And it would be humility, and not pride, that would urge to the competition. But, to foster a spirit of rivalry in a child, not chastened, not fortified, by experience of the hallowing power of religion, is assiduously to make him what, the alienated friendships, and the exasperated enmities of his social circle, will soon prove it least desirable that a man should be.

And the third great principle of conduct inculcated by those who are careless about Christian education, is regard to worldly success and admiration. Study is to be endured, because it is necessary to professional distinction. For this the taste is to be refined and polished. An insinuating gentleness of demeanor is to be adopted, because it secures attachment, and co-operation, and praise.—Genius and labor are employed just so far as

wealth and honor seem to demand the price. And flattery, falsehood, and hypocrisy, are unhesitatingly resorted to, to open his passage and smooth his path, as he selfishly urges his measures through the tumultuous rivalry.—And what is the result of such lessons? To enthrone the world in his slavish and sensual spirit. Christian education, on the contrary, suggests as motives to the youthful mind, the favor of that perfect Being, with whom is no caprice, “neither shadow of turning,” accountability for talents graciously bestowed; the peaceful and honorable pleasure of a mind which delights in doing good; the salutary influence even upon worldly success of virtuous industry; the gradual qualifying, in spiritual attainments, for those promises, which soon, very soon, will be the only remaining possession of all, whether lofty or obscure. If the affections of early youth be pure and unsullied, as many delight to imagine them, then such views harmonizing with the innate feelings, must be readily adopted. And if, on the other hand, the organized germ of passion and crime be there, the principles which I would repudiate, as belonging to systems of worldly education, must bring them forth with frightful precocity, or impart to them a malignant energy.—*Journal of Christian Education.*

MISCELLANEOUS.

STANZAS,

BY THE LATE RT. HON. SIR ROBERT GRANT.

“Blessed is the man whom thou chastenest.”

Psal. xciv. 12.

O! Saviour! whose mercy, severe in its kindness,
Has chastened my wanderings and guided my way;
Adored be the power which illumined my blindness,
And warned me from phantoms that smiled to betray,

Enchanted with all that was dazzling and fair,
I followed the rainbow and caught at the toy;
And still in displeasure Thy goodness was there,
Disappointing the hope, and defeating the joy.

The blossom blushed bright, but a worm was below;
The moonlight shone fair; there was blight in the beam;
Sweet whispered the breeze, but it whispered of woe;
And bitterness flowed in the soft flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise, that bloomed but to fade.

I thought that the course of the pilgrim to heaven
Would be bright as the summer, and glad as the morn;
Thou show'dst me the path—it was dark and uneven,
And rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renown;
I grasped at the triumph which blesses the brave;
I asked for the palm-branch, the robe, and the crown;
I asked—and thou show'dst me a cross and a gravel

Subdued and instructed, at length, to thy will,
My hopes and my longings I fain would resign;
O! give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy—but they roll not below;
There is rest—but it dwells in the presence of God.

BISHOP JEBB'S LETTER ON BALL ROOMS.

My dear Sir,—It has given me deep concern that you were at Mrs.——'s ball. I had indulged expectations too sanguine, as the event proves, that you possessed sufficient steadiness and resolution to act upon what I know must be your inward conviction respecting the common amusements of the world. The utter incompatibility of such tumultuous gayeties with Christian seriousness, you

should be at least as well aware of as I can possibly be. For such scenes you can have no relish; they must be to you as a strong and unnatural element. Why, then, should you sanction them by your presence? Why should you thus do violence to your principles and your feelings? And why thus contradict by your practice, without even the shadow of rational inducement the general tenor of your doctrine from the pulpit?

Perhaps, my dear sir, you have never distinctly adverted to the fact, that what constituted the essential guilt of idolatry, in the earlier periods of the world, is fully implied in attachment to the amusements of the present day. The grossest idolatry did not more effectually defraud the one true God of the worship that was due to him, as a providential and moral Governor, than attachment to such amusements precludes devotedness of heart to the same gracious Being, as the source and center of all true happiness. This will appear upon very brief consideration. That natural thirst after some undefined good, that irksomeness of life, that craving void of soul, under which half the world is laboring, are all so many indications that something is wanting which the world cannot give; are all kindly meant to impel us to the blessed fountain of goodness, of enjoyment, of full and complete bliss. On the other hand, can it be doubted that diversions are the chief engines of a diabolical counter scheme, by which people are enabled, at least for a time, to get rid of themselves, and are thus kept from earnestly and devotedly betaking themselves to God, as their light, their life, and the very joy of their heart? Now if these things be so, it inevitably follows that common amusements contain the very essence of spiritual idolatry; and, for my own part, I have no doubt that the great enemy can hardly be more deeply grafted, or the interests of his dark kingdom more essentially promoted than when souls capable of God, are seduced to prop up ‘a frail and feverish being’ by those wretched shifts and expedients which are miscalled the innocent pleasures of life.

Observe, that I presume not, in this matter to judge the mass of society. Before a far different tribunal it must stand or fall. Great multitudes unquestionably err through ignorance; and as God mercifully winked at the gross idolatry of the Gentiles, it is highly probable that he now winks at the subtler idolatry of mere professing or of imperfectly informed Christians. It is, however, a most instructive fact, that, against the idolatry of his own people, of those who have been taught to know, and trained to adore him, his denunciations and inflictions were tremendously severe. A most instructive fact; for it follows, by inevitable consequence, that they who have been brought within the higher influences of Christianity, cannot, without deep criminality, and extreme hazard, break down the barrier between themselves and the world, or in any degree countenance a system which goes to shut out God from the heart.

What estimate the sacred writers formed of such enjoyments as the world delights in, it is needless for me to state. Let me barely direct your attention to that passage of Isaiah, ‘The harp and the viol, and the tabor and the pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands;’ and that other of Amos, ‘They chant to the sound of the viol, and invent to themselves instruments of music,’ &c. The sequel is doubtless familiar to your mind, and it is awfully decisive.

How different the picture given by the last of the prophets in that lovely passage, where he describes the intercourse of good men in times of public calamity; in times not unlike the present! "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought of his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." It would be trifling with a serious subject to ask, is this the manner of communication that prevails in scenes of tumultuous gayety? But, it may be fairly inquired, would not such conversation be incompatible with the whole scope and character of these assemblies? Nay, would it not, amidst such concomitants, be justly accounted at once ridiculous and profane? Can a Christian, then, (I use the term in the highest and only adequate sense,) can a Christian consistently and conscientiously frequent meetings, which, by their very nature, exclude those topics which should be habitually present with us; and of which we are not only to think, but also to speak, "when we sit in the house, and when we walk by the way; when we lie down, and when we rise up?"

LINES.

Replenished from the stores divine,
Oft would I ask this heart of mine,
Dost thou with holy ardor burn,
To make thy best, through poor return?
Dost thou, in confidence and love,
Rise daily to thy Friend above,
And there, beyond the vaulted skies,
Present thyself a sacrifice?
Art thou, amidst the scenes of earth,
Still mindful of thy heavenly birth?
Is it thy privilege to pray,
And offer praises, and obey?
Canst thou, recovered from the fall,
Pronounce the SAVIOUR all in all?
It is the SAVIOUR's outstretched hand
That bows thy will to His command,
And brings thee to thy dear retreat
Beneath the eternal mercy seat,
There be it thine to seek thy rest,
And there remain forever blest.

THE POETRY OF THE BIBLE.

The following remarks on the poetry of the Bible, by the Rev. Dr. Springs, full of eloquence and beauty as every one will assuredly acknowledge them to be, are yet not more elegant than just, nor more beautiful than true.

One of the most eminent critics has said, that "devotional poetry cannot please." If it be so, then has the Bible "carried the dominion of poetry into regions that are inaccessible to worldly ambition." It has "crossed the enchanted circle," and by the beauty, boldness, and originality of its conceptions, has given to devotional poetry a glow, a richness, a tenderness, in vain sought for in Shakspeare or Milton, in Scott or Byron. Where is there poetry that can be compared with the Psalms of David; with the Songs of Solomon, and with the prophecies of Isaiah! Where is there an elegiac ode to be compared with the song of David upon the death of Saul and Jonathan, or the Lamentations of Jeremiah? Where in ancient or modern poetry, is there a passage like this? "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face, the hair of my flesh stood up. It stood still, I could not discern the form thereof.

An image was before mine eyes. There was silence. And I heard a voice saying, Shall mortal man be more just than God; shall a man be more pure than his Maker? Behold he putteth no trust in his servants, and his angels he chargeth with folly. How much less in them that dwell in a house of clay, whose foundation is in the dust, and who are crushed before the moth?" Men who have felt the power of poetry, when they have marked the "deep working passions of Dante," and observed the elevation of Milton, as he "combined image with image, in lofty gradation," have thought that they discovered indebtedness of these writers to the poetry of the Old Testament. But how much more sublime is Isaiah than Milton! How much more enkindling than Dante is David! How much more picturesque than Homer is Solomon or Job! Like the rapid, glowing argumentations of Paul, the poetic parts of the Bible may be read a thousand times, and yet have all the freshness and glow of the first perusal. Where, in the compass of human language, is there a paragraph which, for boldness and variety of metaphor, delicacy and majesty of thought, strength of invention, elegance and refinement, equals the passage in which "God answers Job out of the whirlwind!"

What merely human imagination, in the natural progress of a single discourse, and apparently without an effort, ever thus went to the "foundation of the earth"—stood at "the doors of the ocean"—visited "the place where the day-spring from on high takes hold of the uttermost parts of the earth"—entered into "the treasures of the snow and the hail"—traced the path of the thunder-bolt—and penetrating the retired chambers of nature, demanded, "Hath the rain a father?" or "who hath begotten the drops of the dew?" and how bold its flights, how impressively striking and beautiful its antithesis, when from the warm and sweet Pleiades it wanders to the sterner Orion, and, in its rapid course, hears the "young lions crying unto God for lack of meat;" sees the war horse pawing in the valley; describes the eagle on the crag of the rock—and in all that is vast and minute, dreadful and beautiful, discovers and proclaims the glory of Him who is "excellent in counsel and wonderful in working!" The style of Hebrew poetry is every where forcible and figurative beyond example. The book of Job stands not alone in this sententious, spirited and energetic form and manner. It prevails throughout the poetic parts of the Scriptures, and that they stand confessedly the eminent examples to be found of the truly sublime and beautiful.

A VICTIM AND HIS CHILD.

Just as they were about removing the miserable wretch to prison, a little girl, about eight years old, barefooted and extremely ragged, came into the room, sobbing and crying most bitterly. No sooner did she see her father than she ran to him, knelt down by his side, and motioning the officers away, cried, "Don't take away papa while he sleeps! By and by he will wake up once more and kiss me." It was a sight to wring the heart of more than man to see that pure and innocent creature, with her little head bare, and her white shoulders peeping out from her tattered frock, leaning with fond affection over her drunken father, as if her affection strengthened with the unworthiness of its object. At length the sailor came forward, and, speaking kindly to the little girl, took her away in his

arms, and wrapped her little feet carefully in the skirt of his coat. The brutish father, by this time snoring in complete and disgusting insensibility, was then taken to the guard-house for the purpose of sobering him. This morning, after manifesting some symptoms of that most dreadful of all diseases, *mania potu*, he seemed to regain his senses in a measure, and confessed having been drunk. "I was not," said he, "always the miserable wretch to which drunkenness has reduced me. I once was respected by friends, and beloved by my family. But I contracted bad habits, which got so strong a hold upon my nervous temperament as to make a beast of me. My business was neglected, and my wife died, I do believe, of a broken heart. Since that time, I have wandered around the world without end or aim, except to procure whiskey! I have yet a daughter—at least I had yesterday—a beautiful, tender creature, who still loves me, despite my unworthiness." At this moment the benevolent sailor entered the room, leading the girl by the hand. He had dressed her with new and comfortable clothes, and she looked really very pretty and interesting. After learning that a small fine had been imposed upon Johnson, he immediately paid it, and leading the little girl forward, placed her in her father's arms. The poor man wept and sobbed over her as if he had been an infant; and, for our part, we do not believe there was a dry eye in the room. The three left the room together, and we sincerely hope that this lesson will work a thorough reformation upon the unhappy and degraded man. —*St. Louis Bulletin.*

RELIGIOUS INTELLIGENCE.

INDIA.—The Court Directors, so called, in India have issued orders for abolishing the tax on devotees at Juggernaut. But we are told, by the 'Friend of India,' that these orders have been disregarded, and that the tax was collected by the local authorities at the last festival. This we do not understand. Have not the Directors power to enforce their orders? Or are they willing to have them disobeyed,—and wink at abuses which they would have the reputation of endeavouring to suppress.

There are indications of reform in some facts and circumstances which have been lately made known.

We learn that a few days before the festival, and while the temple was filled with Bramins, the image of the sister of Juggernaut was carried clean off through the midst of them by a band of rogues, and has not since been discovered. A severe blow, this, it is remarked, at the dignity and credit of the shrine, and one from which it will not easily recover.

Another circumstance of importance is, that while the usual attendance at the festivals has been from 100,000 to 150,000, only about 70,000 attended at the last festival.

LONDON MISSIONARY SOCIETY.—The Vermont Chronicle gives a brief article on this society from which we learn, that it was formed in 1795. It is sustained by a union of the efforts of Orthodox Presbyterians in England, and some of that denomination in Scotland and Ireland, and members of Lady Huntington's Connection, and a few Episcopalians.

The Chronicle says:

"The London Missionary Society occupies the same place among the Congregational Churches of England, that the American Board of Commissioners for Foreign Missions does among the churches of New England. These two Societies very much resemble each other in their principles, the sources of their support, and their modes of operation."

ARABIC PRESS IN SYRIA.—Among the extended operations of the American Tract Society may be named, the Arabic Press in Syria. Some good may be hoped from its influence. We are told that small portions of the holy scriptures have been the most acceptable tracts. In this form the Sermon on the Mount, and other parts of the Scriptures have been extensively circulated and received with great pleasure by Papists of three different sects, Greeks, Jews, Druses and even Moslems.

SUMATRA.—The population of this Island is estimated at four millions. It is said that the Dutch, who have for some time held important portions of the Island, are fast gaining an ascendancy there, and may at no distant day obtain the entire control. This may be regarded as an encouraging circumstance for the moral and religious interests of the native population.

BIBLE-CLASS QUESTIONS.

QUESTIONS FOR THE FIRST LESSON OF THE MORNING SERVICE.

THE FIFTH SUNDAY IN LENT.

1. What is this Sunday called?
2. What is the design of this season?
3. Can you show that seasons of fasting were observed by the Jews?
4. Were they observed also by the Apostles?
5. Can this fast be traced to an early period in the Christian Church?
6. Are not such seasons befitting the Church in all ages?
7. In what way can we derive from this season the greatest possible advantage?
8. Where are the Psalms for this day?
9. Where is the FIRST LESSON?
10. Did this prophet appear before, or after the captivity?
11. At what did he particularly aim in his ministry?
12. Who, in the time of this prophet, particularly distinguished themselves in rebuilding the Temple?
13. How long had it been in ruins?
14. How were they affected when they thought upon it?
15. Had they grown so indifferent about it, as to need reproof? i. 2-4.
16. Is it possible, from any cause, that we may cease to value our privileges?
17. What is most likely to produce this effect?
18. Was this the case with David? Ps. xlii. 1, 2.
19. Why was the second Temple inferior to the first? v. 2.
20. Do you understand the 6th verse literally or figuratively?
21. Whom is meant by the desire of all nations? v. 7.
22. Had all nations, at that time, some expectations of a great deliverer? v. 7.
23. How does this prophet predict that Christ should come while the second Temple was standing? v. 7-9.
24. In what sense was the glory of the latter Temple greater than the former?

TO ALL WHOM IT MAY CONCERN!

ALL persons indebted to the subscribers, either by note or book account, are earnestly requested to settle the same by the first of April, as we are making arrangements for going East about that time, and it is essentially necessary that our accounts should be previously closed. A. G. SCOTT & Co.
Gambier, March 12, 1840.

LIST OF LETTERS

REMAINING in the Post Office at Gambier April 1st, 1840.

William Allen,	Dorothy McFarland,
Oliver Eastman,	Ananias Mullford,
Patterson Ellinger,	J. Miller,
D. Fuller,	Louis Naghel,
Wm. Frazer,	Margaret Spey,
Simon Howell,	Henry Smith,
Matthew Hogg,	Solonon Shafer,
John Henshaw,	Wm. F. Turner,
Samuel Head,	Marvin Tracy, 2,
O. A. Kinsolving,	John Williamson,
Balinda Lewis,	John Williams, 2,
Wm. T. Linson,	Gilbert E. Winters,
Daniel Ullery,	

M. T. C. WING, P. M.

DR. TYNG'S SERMONS.

SERMONS preached in the Church of the Epiphany, Philadelphia. By Stephen H. Tyng, D. D. 1 vol. 8 vo. Price, \$2.25. For sale at the Bookstore of ISAAC N. WHITING.
Columbus, March 29, 1840.

LORD BROUGHAM'S STATESMEN.

HISTORICAL sketches of Statesmen who flourished in the time of George the 3d. To which is added, Remarks on Party, and an Appendix. By Henry Lord Brougham. First and second series, in 4 vols. 12 mo.

Opinions of Lord Brougham, on Politics, Theology, Law, Science, Education, Literature, &c. &c. &c., 2 vols. 12 mo.

Sketches of Public Characters, Discourses and Essays. To which is added a Dissertation on the eloquence of the Ancients. By Henry Lord Brougham. 2 vols. 12 mo. Just received and for sale at the Bookstore of ISAAC N. WHITING.

Columbus, March 29, 1840.

THE SCHOOL TEACHER'S MANUAL.

THE School Teacher's Manual: containing practical suggestions on Teaching, and Popular Education. By Henry Dunn, Secretary to the British and Foreign School Society, London. Prepared for publication in this country, with a preface, by T. H. Gallaudet. 1 vol. 12 mo. Price 62½ cents.

The Rev. Mr. Gallaudet says:—"This work is emphatically a manual for teachers. No one, who is a teacher, whether of a day or Sunday school, can fail to be benefited by its perusal. There are other works, indeed, of a similar kind before the public, and deserving of the highest commendation. But this will be found to have its peculiar excellencies, the results of long expe-

rience, careful observation and profound thought, expressed in a clear, forcible, engaging, and often eloquent manner. He who reads it once, if employed in the business of instruction, will be sure to read it again; and could its principles and spirit but find their way into our Schools and Academies, and even higher institutions of learning, good would be done, of which we can hardly estimate the amount."

How shall I govern my school? Addressed to young Teachers; and also adapted to assist parents in family government. By E. C. Wines.

Essays on School keeping. Comprising observations on the qualifications of Teachers, on school government, and on the most approved methods of instruction in the various branches of a useful education. By an experienced teacher. 1 vol. Price 50 cents.

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Columbus, April 4, 1840.

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Columbia, Tennessee.

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THE RIGHT REV. BISHOP POLK.

Visitor, and Lecturer on the Moral Sciences,
THE RIGHT REV. BISHOP OTTEY.

Rector, and Lecturer on the Physical Sciences,
REV. F. G. SMITH, A. M.

THE next session opens on the 3d of February, and ends on the 3d of July.

In addition to the Visitor and Rector, the arrangements of the Institute for the next session comprise twelve Ladies residing within the building, to superintend its various departments of instruction and duty, by night as well as by day.

Board, per session,	\$70
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Languages, each,	\$10
Music, \$25; Harp,	\$30

January 9, 1840.

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THE SUMMER TERM of this Institution will commence on Thursday, the 5th of March next, and continue twenty-two weeks.

Young Ladies will be received at any time into the Seminary, but for no less period than half a Term.

The charge for those who enter the family, including board, washing, fuel, lights, room and furniture, and tuition in all the branches of the course, is per

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Tuition for day scholars, per Term,	9 00
Instruction on Piano with use of instrument, per Term,	16 00
Instruction in Latin and French, each extra per Term,	6 00
Instruction in Drawing, 24 lessons, per Term,	3 00

Those who remain in the family during vacations will be charged \$2 00 per week.

In all cases the bills must be paid in advance, or a satisfactory arrangement made with the Treasurer.

It is important that young Ladies should enter as near the commencement, or middle of the Terms as possible.

Application for admission may be made either to Rev. A. Sanford or Mr. M. French.

Granville, February 22.

THE EXCELLENCY OF THE LITURGY.

FOUR Discourses preached before the University of Cambridge, in November, 1811: also a University Sermon, containing the Churchman's Confession, or an Appeal to the Liturgy: By the Rev. Charles Sumner, M. A., Fellow of King's College, Cambridge. Second American edition. 1 vol. 18 mo. Price 25.

Published and for sale by

ISAAC N. WHITING.

December, 1839.

INDEX RERUM.

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The Student's Manual: designed, by specific Directions, to aid in forming and strengthening the Intellectual and Moral Character and Habits of the Student. By Rev. John Todd, New Edition. Price \$1 25.

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Columbus, February 22.

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Just received and for sale at the Bookstore of

ISAAC N. WHITING.

Columbus, December 7.

PROSPECTUS

THE COLLEGIAN.

Kenyon Literary Magazine.

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Gambier, December, 1839.

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Columbus, February 22.

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